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Jewish Expositor,

AND

FRIEND OF ISRAEL.

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NOTHING BUT THE TRUTH:

BEING

A Short Essay,

BY RABBI JUDAH MONIS,

[Continued from p. 291.]

Now having, with as much faithfulness as possible, quoted and translated some of the many places that show the truth of our doctrine, (although by them at present denied,) I shall take the liberty to say something of my own, which I hope will be taken for an orthodox opinion by all men, even by the Jews themselves, if they will but consider with attention what has been alleged out of their own authors, and even of those they acknowledge to be the wisest and most godly among them. (Vide more of this nature in *Buxtorff's Lexicon*, page 152.)

The translation of the verse in Dent. vi. 4. which our English translators translated (conforming themselves to the English idiom) "Hear, O Israel, the Lord our God is one Lord," is somewhat faulty, because, according to said translation, this doctrine (of the blessed Trinity) cannot be raised out of it.

Therefore, to find out this fathomless mystery, we must have recourse to the original, and there we shall discover it with great ease and facility. The words are to be translated thus, "Hear, O Israel, the Lord, our God, the Lord, is One." Now, after we have translated the verse according to the original, in order to understand the true and genuine meaning of it, we must take notice of the preceding chapter's discourse, which is thus.

Moses, knowing that the end of his life was very nigh, Deut. xxxiii. 1. was willing before his death to make a recapitulation of all the laws of God unto his people, with some wholesome admonitions; that so after his death they might never blame him for being careless in discharging his duty towards them. Therefore, after he had repeated the moral law, as the unalterable word till the world's end, he tells them in general of a colloquy that passed between them, of their desiring of him to be a mediator between God and them, the Lord's hearing their words, his wishes for their keeping their hearts towards

God all their days, to fear him, to keep his commandments, his counsel to them, and finally, the promise of God's favour towards them, in case they would follow his advice, because the end of the law was the obedience of it.

Afterwards he begins to particularize to them sundry obligations and duties which were incumbent upon them; and the first that he mentions is the great and profound mystery of the *God-head*, *Three* in Persons, and *One* in *Essence*, with these words, "Hear, O Israel, the Lord, our God, the Lord, is One." Moses begins with this *O yes* ! because without the knowledge of the true and living God, *One* in *Essence*, and *Three* in Persons, none can be saved. These three Persons (not Gods) are plainly to be understood in the repetition of the three sacred Names, viz. "The Lord, our God, the Lord;" these three, he tells them, are One, not three, as the words seem to imply, but One only and simply, without beginning and without end.

This doctrine he admonishes them to consider and believe, when he said, "Hear, O Israel." He might use the phrase of *Hauau-zecnoo*, as he did in Deut. xxxii. 1. and Exodus xv. 26. which also signifieth, hear; but he uses the word *shemang*, because, besides the literal sense of it, i. e. Hear, it implies in it, consider, take heed, take notice, mind, consent also; to teach and instruct them, that this mystery was so deep, and so high to be understood, that a bare superficial knowledge of it was not enough to comprehend it; but it required a particular study and a deep observation to be in some measure master of it, else with a superficial knowledge of it only, it would bring a person to

understand and believe, either that there is a plurality of Gods, or deny the Trinity of Persons in the Godhead, (as the Jewish nation have done of late, and the rest of the nations did of old.) This I am prone to think is the true and genuine meaning of this scripture, else, i. e. if he meant as the Jewish nation of late would have him mean, q. d. that God is One, denying the Trinity of Persons, the verse should run thus, *Hauau-zecnoo Israel Audonauy Ahau*,—"Hear, O Israel, the Lord is One:" but since he doth not say so, but as we find it, it is as much as if in plain words he had said thus, "Take heed, and consider, and give consent, O Israel, that the Lord the Father, our God the Son, the Lord the Holy Ghost, is One."

Do not mistake me, and think that there are three Gods of three different Essences, neither one God without the Plurality of Persons; but yet there is One only God in nature and essence, and Three distinct persons, all equal in power and glory, coequal and coeval from all eternity.

The Jewish nation cannot bear to hear or think of such distinction as we make, viz. Three in Persons, and one in Essence; saying, How can it be that God is One and Three, and Three and One? This doctrine, they say, is so contrary to reason, that any person whatsoever may see the absurdity of it at the very first view. To this I answer,

Let them read and consider the words of the second article of their creed, and in them they will find (when they confess God's unity) the same distinction of words, and I think with more absurdity, as they call it. The words as they are in their *Igdal* being the same that Maimonides says upon the

exposition of the *Bishnan* of *Sanhedrin*, chap. *Helek*, are thus, "He is one, and not One like his Unity." Now I might argue, and say as they do, He is one and not one: How can it be, for God to be one, and not one like unto him? This is against all reason, for to be one and not one, and yet one. And yet for all this contradiction of speech, they believe he is one. So we Christians say, "That God is One and Three, and not Three, but One. And I think there is more regularity of speech to say as we do, than to say as they say; their doctrine being more contradictory in itself, than ours is.

But since I know, that such way of arguing is nothing but quarrelling about words, I do not see any necessity to make use of it, provided we understand one another; and as we do them, I hope they will, in fulness of time, understand us also.

The word *Persons* is another expression which they cannot approve of. But as I said but now, this is to quarrel about words; and the word *Persons* being only a word that we use to convey our ideas to the hearers, and make them understand, in some measure, what we mean by this doctrine. Let them use what terms they will, either *Numerations*, *Lights*, or what they please; and in case they understand and believe the same as we do, I am contented.

Here I expect the Jews will argue (if ever they come to read this discourse) thus.

In case the verse is to be understood as I say, why doth it not say, The Lord three times, and not, The Lord, Our God, The Lord, having the middle Name (in the original) the sophixy of the first, P. C. P. at the end, viz. Our.

To this I answer, (and I hope, if

ever they come to understand this mystery so far as to argue after this manner, i. e. to criticise upon the words, I have won the field,) the first Person of the Godhead is called *Jehovah*, the Lord; and since this Name they themselves own is given to God, and I have already proved, by their own authors, to him only,* I shall not insist upon it.

The second Person is called *Alohanoo*, Our God. Here they stumble, for which I am very sorry; but I wonder not, since what this name signifieth has been from the beginning a stumbling block to them, as it was foretold in Isaiah, iii. 14. and I hope with God's blessing they shall be raised again, according to his promise.

Three reasons may be given, and very remarkable ones.

First, because Moses was willing to declare to the people (though not with that clearness as it came to pass in the fulness of time) the great and high mystery of the second Person's incarnation, in which he was to take the human nature upon him, and suffer for the salvation of all those sinners that believed in him; and therefore he is called, Our God, i. e. a man like one of us, sin excepted, Heb. iv. 15.—1 John iii. 5. and at the same time a God also, coequal with the Father, who is first mentioned in the text.

Secondly, the calling the second Person, Our God, was to show them, that he was to be *incarnated*, and not the first nor the third, because to him (the second) belongs properly the office of a Mediator, and to no one else. And,

Thirdly and lastly, It may have a reference to the Jewish nation in particular, from whence he was to proceed, according to the flesh, as

* See page 248.

it was promised to Abraham some hundreds of years before, Gen. xxi.

12. And he calls him Our God, i. e. ours in a particular manner, from one of ours, and not from any nation else.

And that this way of expounding the words may not seem to them any other than a true and orthodox one, I will prove it with quoting to them one passage out of a great many, which are to be found among their writings; from one who had the opportunity to search and examine all the authors before him that treat upon this point, and for his great learning and piety, was called by the consent of all the Jewish nation, even in his life time, "The perfect wise Man, The Pious or Godly, The Theologer, Glory of the wise Men, The Holy, Our Teacher, My Teacher." *R. Jacob Saspozta*s, in his book called *The Holy Temple*, printed in Amsterdam about seventy years since, page 15, says the following words, "The Lord: this is the Father most high. Our God: This is the White Head, Most Ancient, the Eternal One, the Soul of Souls."

Here this worthy author makes a distinction in the meaning of the names, The Lord, and, Our God, by which words he says the same in substance as we Christians believe, even that the name of The Lord first mentioned, is the Father most high, and the name of Our God is the Son, which is that White Head mentioned in Dan. vii. 9. and "in him all the fulness of the Godhead dwelleth bodily," Col. ii. 9. which text of the apostle is the same that is recorded in the book *Zohar* aforesaid, page 79. viz. (Take notice of these words, and judge afterwards,) "And he is in the high mystery, and for this reason is

called his Son; and this is the old Israel aforesaid, which is the Son of the Most Old, i. e. of the Most Ancient, and all is one and the same."

This old Israel, mentioned in this place, is not the Jewish nation, but the second of the three Lights aforesaid; and this they called a Son of the Most Old, i. e. of the Most Ancient; and these two are one and the self same.

The third Person, i. e. the Holy Ghost, is called *Jehovah* the Lord also, to show that he is very God, of the same Essence as God the Father and God the Son are. And because I know they now absolutely deny this doctrine, to satisfy them, I would have them read the second verse of the 11th chapter of Isaiah, and there they will plainly find the Holy Ghost is called *Jehovah* the Lord also.

And now, since we have fetched honey out of that great and mighty Rock, i. e. proved the doctrine of the blessed Trinity out of the very same text with which the Jews defend themselves, and fight against us with, even by the authorities of their own Rabbies, and those of the first rank, ancient and modern, let us see whether we cannot gather oil out of a flinty rock also, i. e. prove this very same doctrine to be included in this very same name *Jehovah*, with their own principles and rules, and then conclude with a word of exhortation to my brethren in particular, and to all in general.

The name *Jehovah* is so full of mystery, and there are so many profitable and delectable things (i. e. spiritual) to be gathered out of it, as can very well be thought of any, even the wisest that ever was, (in case we do not run too fast upon superstition, as most of the Jewish Rabbies do.)

This is so certain, that it is the opinion of a great many and worthy divines, that Moses' petition to God to let him see his glory, Exod. xxxiii. 18. was to let him see the high and deep mysteries which are included in his sacred and everlasting name, i. e. the great and dreadful name *Jehovah*, (which whosoever vainly names is worthy of death.) But since touching the Almighty we cannot find him out unto perfection, even the best of angels are charged with folly, when he understood Moses' request, answered him, verse 20. "Thou canst not see my face, for no man shall see me and live," i. e. for you to understand in full the mysteries of my sacred Name, it is impossible, said God, so long as you are in body and soul together. It is contrary to the holy nature of my Name to be comprehended in full by any creature whatsoever, therefore it is better to desist: nevertheless, I will grant you so far, that you shall obtain so much and so great honour of me, that you shall see my back parts, but my face shall not be seen, i. e. you shall acquire so much knowledge, and understand more of the nature of my unsearchable Name, than any of the saints that went before you ever did, even the patriarchs themselves, as in Exod. vi. 2, 3. Therefore, let us with all humility and holy fear, see if we can find something included in this fathomless name, that may prove for our instruction and spiritual comfort.

That the holy and most blessed Trinity, every Person by itself, is called *Jehovah*, has been demonstrated by sundry worthy divines before now, whose names will be for a blessing to the generations to come. But that all the three Persons are included and compre-

hended in the name *Jehovah*, I do not know any who have shewed it before me. Therefore I shall premise some things which I think are very necessary to be known for the better intelligence of it, begging the reader's patience for a while, viz.

First, The Name of the Lord, in the original, is *Jehovah*; the root is *Havauh*, which signifieth a being, or essence.

Secondly, This Name amounts, according to the Hebrew numeration, to the sum of 26, viz. *Yode* 10, *Ha* 5, is 15; *Vau* 6, makes 21, and *Ha* 5, sums in all 26.

Thirdly, Out of this Name the cabalistical authors do form several different names, and all are in the same esteem and veneration among them, as the very name *Jehovah*, and they are very cautious not to reveal any of them to any body, even of their own nation, except it be to a man accepted in general for a wise, pious, sober, and blameless person from his infancy, according to the strict rules of religion. Some of the different sort of names are as follow.

1. The name of 45 as they call it, which is formed thus, *Yode Vau Danleth, Ha Auleph, Vau Auleph Vau, Ha Auleph*, the numeration of said letters together, as they are wrote, amounts to 45.

2. The name of 52, as they call it, which is formed thus, *Yode Vau Dauleth, Ha Ha, Vau Vau, Ha, Ha*, following the same rule, it amounts to the number of 52. A great many more they do form, which I omit at present, not being to my purpose.

Fourthly, They have three different ways of numeration, viz. the first they called *Mispaur Gaudol*, a large reckoning. The second *Mispaur Kautoun*, a short reckoning. The third *Mispaur*

Emtzaugnee, a middle reckoning. The first is that way which is most common, i. e. from 1 to 9, from 10 to 90, and from 100 to 900. The second is that way of reckoning, which never rises higher than 9, e. g. from *Auleph* to *Teth* is 9, and then begins again, from *Yode* to *Tzadde* is 9 also, and then again from *Kuph* to *Tzadde* final, makes 9 likewise. The third is that in which the final letters are not to be counted higher than their equals. e. g. *Cauph* *Hauph* amounts to 20 each, and not 20 and 500, as the common way is, and so all the rest of the double or final letters follow the same rule.

Fifthly and lastly, As they numerate by the letters of the alphabet, so they do also by the punctuation of said letters, and so every tittle or point amounts to 10, the *Pautauh* to 6, and the *Caumetz* to 16. And when they want any number to make up the sum of what they are going to shew or teach, sometimes they make it up by the number of letters, sometimes by the number of words, and sometimes by both.

These five premises will be sufficient at present to make appear the truth of what I am going to assert, even according to the cabalistical principles.

Now observe, our Sovereign Lord Jesus Christ is called a Son, because he is the true and beloved Son of the living God; him we are all obliged to obey, and follow his laws and directions, as in Matt. xvii. 5. "And lo, a voice from heaven, saying, This is my beloved Son in whom I am well pleased, hear ye him."

The more immediate word for a Son in the original is *Ben*; this amounts, according to the third rule of reckoning to 52, which is the same numeration of the name

Jehovah, as the second way of spelling of it. Again,

The Lord Jesus Christ is called *Adam*, as the apostle Paul says to the Corinthians, 1 Cor. xv. 45. "The first man Adam was made a living soul, the last Adam was made a quickening spirit." Now the word *Adam*, following the same rule, amounts to 45, and so likewise the name *Jehovah*, according to the first way of spelling of it, amounts to 45, and said name is called by them *Adam* also, in several places of the book *Zohar* aforesaid, p. 98, and 117. (for brevity sake I omit the words, but I am ready to show them at any time when demanded of me.)

A great many mysteries and high secrets the cabalistical Rabbies do pretend to know, and do declare they are included and inclosed in this name of 45 aforesaid; and although I am sure they teach a great many chimerical notions, nevertheless, very often they say some things which are nothing but pure Christianity, clothed under different terms, for want of the true knowledge of the everlasting gospel. One that just now came into my mind I will rehearse, that so the truth of my assertion may be made to appear; and I am more free in telling of it, because it is very much to my present purpose.

They teach that God created the world with the name of 45, and they prove it out of Prov. iii. 19. "The Lord by Wisdom hath founded the earth." The word in the original is *Bahohma*, and they turn said word, which is translated, By Wisdom, according to their way of explaining the most part of the Scriptures, thus, *Bahohmah Bacoauh Mau*.

By Wisdom, by the strength of *Mau*, i. e. by the strength of the

Name 45, saying, "The Lord, by the strength of this Name, founded the earth."

Now, I beg any to consider what doctrine this is, but the same that is recorded in John, at the beginning of his holy Evangelium, John i. 1—3. "In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God; all things were made by him, and without him was not any thing made that was made."

This word aforesaid is the true *Mau*, i. e. the true *Adam*, which amounts to the number of 45, as the word *Mau* doth, which was from the beginning, i. e. from Eternity, with *Jehovah* the Lord, which amounts to 45 also, as aforesaid, to show that the Son and the Father are all one, of the self same Numeration, i. e. of one and the self same Essence.

Now, having found out that the two first Persons of the blessed Trinity are included in the name *Jehovah*, let us see whether we can find the third Person also.

The third Person in the Hebrew is called *Rooauh Haukodesh*. This name amounts (according to the second way of numeration, and the fifth, i. e. of the punctuation) to the sum of 101. Now take notice, since the Holy Ghost is neither made, created, nor engendered of the Father or of the Son, but proceedeth from both, one and the same Substance, so likewise we shall find his Name proceeds from them also, viz. the Name of God the Father, *Jehovah*, amounts to 26, according to the second rule. Jesus Christ is called in Gen. xviii. 3. and more plainly in Mal. iii. 1, *Audonauy*, which name amounts to 65, by the first rule of numeration. Both together makes 91, and with the addition

of the eight letters of both Names, and the two Names themselves, according to the fifth rule, come to be, in the whole, 101 also, to show that the Holy Ghost proceedeth from both, i. e. the Father and the Son.

Again, the name *Rooauh*, which signifies properly a Spirit, amounts (according to the second rule of numeration) to 16, and the root of the name *Jehovah*, which is *Hauvau*, amounts to 16 also, to shew that the Holy Ghost not only proceeds from the Father and Son, but even he is of the same Root and Substance, or Essence, as the Father is, i. e. equal in power and glory, from everlasting to everlasting. Moreover,

The three aforesaid Lights commonly are called by them *Ketter Hoomah Beenau*, and the first they called "Head, The Head of all things, The Head of all Heads, The Inclosed of all Inclosures," &c. The second they called, "The first Adam, The first Head" also, &c. and the third they called, "The Holy Ancient," and sometimes "Ancient" only, "A living God," and sundry other names, which all do shew the very same doctrine as we do teach, even that all Three are One, equal in power and glory; and (N. B.) of these Three Lights aforesaid, they explain the text in Deut. xxxii. 39. "See now that I, even I am he, and there is no God with me," as it is plainly to be seen in the book *Zohar* aforesaid, page 22. The truth of this doctrine leads me to think,

That when we read in the old Testament, that the saints of old, as King David, &c. did crave any mercies or favours of God "for his Name's sake," it was as much as if they had asked it in the Name of the whole Trinity, because in

his Name, *Jehovah*, all the Three Persons are included, as I said; and therefore they were sometimes answered, if the thing by them desired, was according to his most holy will and pleasure, &c.

Now, from what has been said, whosoever fears the Lord, or hath any regard for his soul, may easily discern how great and high a sin it is for any body to be guilty of the breach of the third commandment, and likewise what is the reason that whosoever takes the Name of the Lord in vain, He will not hold him guiltless, but the curse shall fall upon him, and enter into the house of him that sweareth falsely his name, and consume it, from the timber even to the stones thereof, *Zech. v. 3. 4.*

More I might say to prove this doctrine, even by the authority of the Jewish writers of this science, not only upon *Deut. vi. 4.* but upon sundry other texts of the Scripture: but with what has been already said, I hope I have plainly and fully demonstrated, that the God which we adore and hope to be saved by, is not three Gods, (God forbid we should say so,) but only One living and only true God; One in Substance and Essence, but Three Persons, Father, Son, and Holy Ghost, all equal in power and glory from all eternity; and therefore, let us come to a conclusion in a way of Exhortation.

O! Let us follow King David's steps, saying, "I believed, therefore have I spoken."

O! Let us keep stedfast in this belief all the days of our life, that so at last we may come to live an eternal life with Him who is the true Life, even Life itself.

O! Let us not withdraw aside from this belief in believing strange gods, even the imagination of our

wicked and deceitful hearts, but keep close with God's word, in obeying his holy commandments, and be careful how we take his great and dreadful Name in vain into our polluted lips.

O! Let us be thankful that such truths have been discovered unto us poor, sinful, miserable, wretched and degenerate creatures, and cry with astonishment and deep admiration, "O Lord, what is man that thou art mindful of him, and the Son of Man that thou visitest him!"

O! Let us look upon ourselves altogether unworthy of enjoying so many manifold privileges as we do; and above all, in living where we have the true doctrine of God's word declared unto us in its right and true meaning, according to his holy will and pleasure, without being disturbed by the enemies of his catholic church, when "He hath not dealt so with any nation, and as for his judgments they have not known them. Hallelujah, praise ye the Lord!"

OBSERVATIONS UPON THE EPISTLES OF ST. PETER.

By the Author of "Letters to the Hebrew Nation."

"Many shall run to and fro, and knowledge shall be increased."—DANIEL.

IN the thirteenth verse of the fifth chapter of his first Epistle, St. Peter says, "The church that is at Babylon, elected together with you, saluteth you: so doth Marcus, my son."* It

* This passage, with what is said of our Lord's curing Peter's wife of a fever, indisputably prove that Peter was a married man. *Matt. viii. 14.*

appears certain that ancient Babylon, at the time of our Saviour, was completely desolate. Sir Isaac Newton, in his Observations upon the Apocalypse of St. John, says of St. Peter, "The ancients generally agree, that in this Epistle he understood Rome by Babylon." It is mentioned by Lactantius, in his book *De Mortibus Persecutorum*, that Peter, as well as Paul, were at Rome in the time of the Emperor Nero. He says that Nero Petrum Cruci adfixit, et Paulum interfecit, "crucified Peter, and killed Paul." The death of Peter was agreeable to the prophecy of our Saviour, mentioned in the gospel of St. John, that *when he was old, he should stretch forth his hand, and another should gird him, and carry him whither he would not.*

Sir Isaac Newton says also, in which he shows the same remarkable ingenuity that he has manifested in many other cases, that it is clear St. Peter had read the Revelation of St. John, which was written before Peter wrote his Epistles. Sir Isaac Newton says, that in the second chapter of his second Epistle, St. Peter proceeds to describe out of this *sure word of Prophecy*, (meaning the Revelation of St. John,) how there should arise in the church *false prophets, or false teachers*, expressed collectively in the Apocalypse, by the name of *the false prophet*; who should *bring in damnable heresies, even denying the Lord that*

bought them, which is the character of *antichrist*:* *and many, saith he, shall follow their lusts; they that dwell on the earth shall be deceived by the false prophet, and be made drunk with the wine of the whore's fornication, by reason of whom the way of truth shall be blasphemed*, for the beast is full of blasphemy: *and through covetousness shall they with feigned words make merchandize of you*; for these are the merchants of the earth, who trade with the great whore, and their merchandize is all things of price, with the bodies and souls of men; *whose judgment lingereth not, and their damnation slumbereth not.*"

It is very remarkable that the fact agrees with the prophecy, that the Papists should, "through covetousness, with feigned words, make merchandize of mankind." Thuanus, (the celebrated De Thou, who was president of the parliament of Paris,) says, "Pope Leo, to the guilt of his dispensations, added another and greater, when, at the instance of Cardinal Laurence Picus, he every where exacted monies in vast sums, sending his Bulls through all the kingdoms of Christendom, promising forgiveness of all their sins, and eternal life,

* Though the Popes would openly profess the name of Christ, they were sometimes secretly deists. According to St. Paul, "They spoke lies in hypocrisy." Pope Leo the Tenth, was generally allowed to be a deist, and some of the Papists were known to say of Christianity, "What money this fable brings us!"

at a price stated, according to the quality of their crimes."

We find from various other writers, that the See of Rome published a book entitled, *Taxa Camerae, seu Cancellariae Apostolicae*, "Fees of the Apostolic Chancery," which gave a forgiveness for sin in the manner mentioned by Thuanus. An edition of this book has been lately discovered in the Cheetham Library, at Manchester, in England. It would be painful to mention the horrible crimes, at which nature revolts, for which indulgences were purchased.

The apostle Peter truly foretold, "For when they speak great swelling words of vanity, they allure through the lusts of the flesh, *through much* wantonness those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption." It must be confessed, however, to the honour of the Roman Catholic clergy, that when Pope Leo the Tenth published the book, some of them expressed a strong indignation against the matter.

Sir Isaac Newton says, that the second Epistle of St. Peter, "from the 19th verse of the first chapter to the end, seems to be a continued commentary upon the Apocalypse."

In this manner, while we gain a key to open to us the meaning of St. Peter, we gain a key to open to us the meaning of St. Jude. The apostle Jude also means the same with St. Peter, when he speaks of "un-

godly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ," he means the same with Peter, when he says, "Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities." St. Jude says of the Roman Catholics, "Of some have compassion, making a difference, and others save with fear, pulling them out of the fire," which agrees with St. Paul, when he says, that some were to follow the Pope "with the deceitableness of unrighteousness," which signifies, that they were to think they were doing right, when they were doing wrong.

Sir Isaac supposes that the Pope did not become a horn, (a temporal power in the prophetic sense,) until the year 755, and therefore the Popedom cannot be abolished until about the year 2000. In this he is followed by the celebrated Dr. Samuel Clarke, by Bishop Newton, by Moses Lowman, and other commentators of repute. Popery seems to be gaining fresh strength in various parts of the continent of Europe, and of the United States of America. Persecution is mending her broken wheel, and may again light up her pernicious fires, which may not be extinguished, but only covered with deceitful ashes. A very little time past, some few months ago, a man, after his hands were cut off, was burnt alive at Chamberry, in the king of Sardinia's dominions, for steal-

ing some jewels from the image of the Virgin Mary. We may hope that the scourge of Popery will not continue so long as some have supposed; but we should attend to the facts more than to the prophetic numbers to instruct us, when it is likely to be extirpated, which, however, must continue for a considerable time. In Roman Catholic countries they should lay a good foundation for reformation, by the liberal distribution of Bibles, and by the establishment of schools.

Sir Isaac Newton says, that Babylon, which he calls Rome, will be destroyed in the time of the seventh vial of the wrath of God, in which the Commentators of repute generally concur. We are only now in the time of the sixth vial. The restoration of the Jews also is in the seventh vial, but is subsequent to the destruction of Rome. If we judiciously consider the matter, the restoration of the Jews to the living city of Jerusalem cannot happen before a very considerable time has elapsed. The twelve tribes, after their conversion, (which conversion is to be made in the time of the sixth vial,) are to be collected and restored together. There may be some probable calculation about the numbers of the two tribes of Judah and Benjamin; but the prophet Hosea says, that the number of the ten tribes "of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered." It must be the work

of many years to collect the twelve tribes together, and to make them move under one general. It is foretold by Jeremiah, "For thus saith the Lord, Sing with gladness for Jacob, and shout among the chief of the nations; publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them, the blind and the lame, the woman with child, and her that travaileth with child together: a great company shall return thither." chap. xxxi. ver. 7, 8. And again Jeremiah says of the Lord, "I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, and they shall fish for them, and after, I will send for many hunters, and they shall hunt them, from every mountain, and from every hill, and out of the holes of the rocks." xvi. 16.

The descendants of the ten tribes are to be found in various parts of the world. A great body of them live in and about the country where their ancestors were first carried into captivity by Shalmanezzer, king of Assyria. Many of the North American Indians have been often supposed to be the descendants of the ten tribes, but of late it has been contended by able and intelligent writers that many of the Indians in South America have the same high origin.

We shall find by the celebrated Mr. Bruce's Travels into

Abyssinia, that it is there supposed the people of Abyssinia will assist at the final restoration of the Jews, in bringing them into the Holy Land. The king of Abyssinia may be "the King of the South" mentioned in the eleventh chapter of Daniel, who, at "the time of the end," is to "push at" the Mahometan power. According to Mr. Bruce, the motto of the king of Abyssinia is, "The Lion of the race of Solomon, and tribe of Judah, hath overcome." It is said that Solomon had a son by the Queen of Abyssinia, "the Queen of the South," when she visited Jerusalem. This does not appear improbable, from the amorous disposition of the King of Israel, and from what is said in the second book of Kings, "that King Solomon gave unto the Queen of Sheba all her desire, whatsoever she asked, besides that which he gave her of his royal bounty." The interesting country of Abyssinia should now meet with great regard and attention from the Christian world. Mr. Bruce says, that some of the Jews in Abyssinia are "black as the original natives." These must be the descendants of the ten tribes. He says, there are numerous Jews in and about Abyssinia.

The Tartars are said to be divided into ten great tribes; one tribe of whom the Turcoman Tartars, or Turks, have dominion over Constantinople, and a great part of the globe. The Tartars, like the Jews, practise circumcision. They

have a city called Samaryan, or Samarcand, which must be the same as Samaria; another town called Jericho, a Mount Sion, and a river Jordan, which must be the same as Jordan. The Tartars have conquered the extensive empire of China.

It seems to be the opinion of the celebrated Mr. Burckhart, that the great traveller in the fourteenth century, Ibn Batouta, went to Muli, the seat of a negro sovereign, upon the Nile, where he took up his abode in the Khan of the white men. This is supposed "to answer to the Melli, or Lamiem, marked in some charts, on Arab authority, as containing one of the missing tribes of Israel." These matters are worthy of immediate and diligent inquiry.

Among the generally acknowledged descendants of the ten tribes, the Indians in *North America*, an unusual inclination for instruction in letters and in the doctrines of the gospel has lately been manifested. A similar disposition has been shown among the Jews upon the Malabar Coast, in the East Indies, and in various parts of the world. The late accounts from Frankfort mention, that several Jews are willing to travel into foreign countries to preach the gospel to their brethren. It is to be hoped that the necessary funds will be provided, to enable them to proceed in their glorious enterprise.

It is in the present time, which is the time of the sixth vial, that an angel (in the fourteenth

chapter of the Revelation) is represented to "fly in the midst of heaven, having the everlasting gospel to preach," before another angel, who follows and says, "Babylon is fallen." In the sixteenth chapter, Babylon is said to suffer by "a great earthquake," which is, perhaps, a literal commotion of the visible earth. Afterwards it is said, "And the great city was divided into three parts, and the cities of the nations fell." The celebrated Joseph Mede, in his "Key of the Revelation," supposes, with Sir Isaac Newton, that in the time of the seventh vial, Rome will fall; and Mede moreover supposes, that other Roman Catholic cities will fall. Some commentators think that Rome will be shivered into pieces. If the cities are to fall as Lisbon fell in 1755, and as Italy was afflicted in the dreadful earthquakes of 1783, it will indeed be a tremendous scene. Archbishop Tillotson used to say, that the religious and humane institutions of London would preserve the city from future judgments. At any rate it would be prudent not to neglect, but to increase every good Institution. The late King of England wished that Bibles and Schools should be diffused throughout the kingdom: the late Duke of Kent, his son, magnanimously wished the same in regard to the world.

The delusion which was entertained in London about the too early downfall of Babylon, and the too early restoration of the Jews, spread to America,

and India, and threatened much mischief. The candor, however, with which some have acknowledged their errors deserves great commendation. In Romans, St. Paul says of the Jews, "Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the gentiles, how much more their fulness!" If, then, the Jews, in the sixth vial, (see the sixteenth chapter of the Revelation,) have their "way prepared" for their restoration, by their conversion, we are about this time to expect an extraordinary conversion of the gentiles, and altogether a glorious triumph over the infidel. It is said in the forty-fifth Psalm, "Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty. And in thy Majesty ride prosperously, because of truth, of meekness, and righteousness; and thy right hand shall teach thee terrible things." By late accounts the whole of the large island of Madagascar, and that part of South Africa, which lies between Algoa Bay and Zanguebar, seem willing to be taught the Christian faith. The Marquis of Hastings, the Governor General of British India, is supposed to have said, that one hundred millions of people in the Peninsula are likely soon to be converted to Christianity.

When the Jews are restored to Jerusalem, the first resurrection, of *the elect only*, will happen, and not the general resurrection. Daniel, in the twelfth chapter, alludes to the

first, as well as to the second resurrection, when *some awake to everlasting life, and some to everlasting contempt*. In the first resurrection he says, those *shall be delivered who are found written in the book*,—the saints. Malachi, the prophet, speaks of this book; and all these things are agreeable to the doctrines of St. John and St. Paul. The apostle Paul says, I strive “if by any means I might attain the resurrection of the dead.” It is a glorious prize—a blessed immortality! To gain this prize we should endeavour to spread the gospel every where. The world, the world, and nothing less than the world, should bound our designs, and circumscribe our exertions. St. Paul says, “Watch ‘ye; stand fast in the faith; quit you like men; be strong.”

*Richmond Hill, in the year of
Christ, 1821.*

LETTER TO THE EDITORS.

Gentlemen,

I HAVE been for some years a constant reader of your monthly publication, first the Jewish Repository, and now the Jewish Expositor, and have always paid a particular attention to its contents; therefore, I could not avoid noticing the different opinions of some of your correspondents respecting some of the Prophecies of the Prophet Daniel, and St. John, in his Revelations.

There has been no age in the church of Christ, in which the millennium or reign of Christ

with the faithful upon earth, for a thousand years, was not admitted by divines of the first eminence, and is grounded on some texts in the Apocalypse, and in the prophet Daniel. Most of our commentators agree that the beast with ten horns, seen by Daniel, and the beast with seven heads and ten horns, in the Apocalypse, are one and the same, and was a symbol of the Roman power, and that at the end of the one thousand two hundred and threescore days (being the time that the beast was to reign and to persecute the woman that brought forth the man child) the power of the beast was to cease, and according to the prophet Daniel, his body was to be destroyed, and given to the burning flame; that is, to be totally annihilated, and then was to begin the peaceable reign of Christ on earth. But there is a difference of opinion between our learned divines when to fix the date or beginning of this thousand two hundred and threescore days, (as appears in some of the numbers of the Jewish Expositor for 1820 :) some will have it begin in the year 533, when the Emperor Justinian, in his code of laws, conceded to the Bishop of Rome the title of Head of the Holy Churches. The millenium must, then, have begun in the year of our Lord 1793. Others are of opinion, that the one thousand two hundred and threescore days did not begin till the year 606, when the Emperor Phocas made Pope Boniface Universal

Bishop. It is remarkable, that in this same year 606, Mahomet retired to his cave and formed his system of religion, or Mahomedanism: if we then add 1260 to 606, the year 1866 may be dated as the commencement of the peaceable reign of Christ on earth. But the Pope or Bishop of Rome did not become a temporal prince till the year 755, when three of the horns of the Roman beast, mentioned by Daniel, were plucked up by the roots, and fell before the Pope, or little horn, which was the kingdom of the Lombards, the Exarchate of Ravenna, and the Dukedom of Rome, and was then called St. Peter's patrimony; and then, and not before, did the Pope come to the full plenitude of his power. The millenium will not then, if we take this date, begin till the year of our Lord 2015; but I will not presume to give my opinion on either of the above dates. Some other subject, relative to the above, has latterly engaged my attention. It is recorded in the beginning of the Bible, that God made the heavens and the earth in six days, and on the seventh day he rested from all his work which he had created and made, and God blessed the seventh day and sanctified it, because that in it he rested from his work, which God created and made.

There are, therefore, many people that believe, that after six thousand years are elapsed from the creation of the world, the seventh thousand years will be the great Sabbatical Year,

or Grand Jubilee, for all the inhabitants of the earth; and, it is not unlikely, but that the end of the sixth thousand years of the world, and the end of the thousand two hundred and threescore days of St. John, will nearly synchronize; but, as the Hebrew, Greek, and Samaritan copies of the Scriptures differ widely in their chronology, as do also Josephus, it is almost impossible to find the true age of the world.

The Hebrew Scriptures make the flood of Noah to happen in the 1656th year of the world; the Samaritan in the year 1307; the Septuagint in the year 2262; and Josephus, in the year of the world 2256. As the accounts of all are so widely different, it is difficult to fix the true time. If we look to other chronologists we shall find, (according to the *Encyclopædia Britannica*,) that there are 132 contrary opinions, concerning the year in which the Messiah appeared on earth.

The *Encyclopædia Britannica* makes the birth of Christ in the year of the world 4008—the Compilers of the *Universal History*, in the year 4305—*Helvicus*, in his *Chronological History*, in the year 3947—*Josephus*, in his *Antiquities of the Jews*, about the year 3970—the German Jews, at the end of their prayers on the day of the burial of the Princess Charlotte (as given in the January number of the *Jewish Expositor* for 1818,) makes the age of the world, at that time, to be 5578.

As there is so wide a difference between the chronologists respecting the birth of Christ, it is difficult to reconcile them so as to find the true time. The era of the birth of Christ was not used till some centuries after his appearance on earth; perhaps that may be the cause of the discordance of the chronologists.

Denis the Little, a Syrian Monk, in the sixth century, was the first, who made use of the era that commences at our Saviour's birth.

I should, therefore, be much obliged to any of your correspondents that would favour me with their opinion (through the medium of your pages) on this subject.

I am inclined to believe, that after due investigation, the end of the sixth thousandth year of the world, and the end of the thousand two hundred and threescore days, will be found to synchronize, and then will commence the Grand Jubilee. Then, also, will the Lord assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

Christ said, according to St. Luke, in his 21st chap. that the Jews should fall by the edge of the sword, and be led captive into all nations; and Jerusalem shall be trodden down of the gentiles, until the times of the gentiles be fulfilled. Christ also commanded his disciples to go into all the world, and preach the gospel to every creature.

St. John the Divine, in the

14th chapter of his Revelations, says, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell in the earth, and to every nation, and kindred, and tongue, and people." The scriptures are sent, and the gospel is actually preached to many nations, and kindreds, and tongues, and people.

In the 15th chapter of Genesis it is recorded, that "God made a covenant with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." The descendants of Abraham never yet possessed the whole of this land, but no doubt will at their second restoration, which is so particularly foretold by the prophet Isaiah, in his 11th chapter. It is recorded in the 22d chap. of Genesis, that God said to Abraham, "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand that is upon the sea shore, and in thy seed shall all the nations of the earth be blessed." All this is literally fulfilled. Some people have lately made the searching for the seed of Abraham their particular study; and if you search the pages of the Jewish Expositor, you will find, that the Affghans, the Tartars, and the whole of the northern and southern tribes of America are descended from Abraham, so that they are in numbers sufficient to people all the promised

land; but the present inhabitants of those countries must be dispossessed of their lands before the outcasts of Israel, and the dispersed of Judah, can take possession of them. The Ottoman empire stands at this time on a tottering basis. St. John, in the 16th chapter of his Revelations, says, "the sixth angel poured out his vial on the great river Euphrates, and the waters thereof were dried up, that the way of the kings of the East might be prepared." The chiefs of the descendants of the Affghans, or ten tribes, are called kings of the East.

I am, &c. C. HALL.

ESSAYS ON THE LAW OF MOSES.

ESSAY II.

"If ye believed Moses, ye would have believed me, for he wrote of me; but if ye believe not his writings, how shall ye believe my words?"
—John v. 45.

WE are now about to enter upon a subject the most important—to contemplate a scene most intensely interesting to every individual of the human species. Every word here is important, every sentence must be thoroughly weighed. In Adam, the head and representative of mankind, the fountain of human generation, every man beholds himself. He cannot contemplate *his* history as he may that of any other individual, merely as a pattern to copy, or an example to shun; which might raise his admira-

tion, excite his commiseration, or provoke his indignation: far more deeply is he implicated in the issue of the contest carried on in Eden, for in Adam he stood, and in Adam he fell. The first man sinned not for himself alone, but by him and with him all his posterity were precipitated into a gulf of misery and ruin. "Who can bring a clean thing out of an unclean?" says holy Job, ch. xiv. 4, "Not one." A polluted fountain cannot send forth sweet waters; all that proceeds from such a source must partake of the bitterness of its original. The stream was poisoned at the fountain-head—"How then can he be clean who is born of a woman?" Job xxv. 4. "Adam begat a son in his own likeness after his image." Gen. iii. 3. O miserable change, from the image of God in righteousness and true holiness, to the image of sinful mortal man! "In Adam all die;" my Jewish brethren, it is our unceasing prayer that your eyes may be open to behold the bright bow which illumines the dark cloud of human depravity and wretchedness, your ears unstopped to hear the joyful sound of Gospel exultation—"Even so in Christ shall all be made alive."

In the last Essay we endeavoured briefly to point out what was the state of man under the first dispensation, or covenant of works. We have seen how he might have become *entitled* to life as the reward of unsinning obedience, and consequently how he *kept the way*

of the tree of life in his own person. In this state he wanted no Mediator—no peace-maker between him and his God; but with the boldness of conscious rectitude, he might have reached out his hand to the fruit of the mystic tree, and thus have addressed his maker: “I have done as thou hast commanded me, I have perfectly kept thy law, lo! I now lay claim to the reward thy bounty has placed within my reach—*to eat and live for ever.*” Thus he would have been translated from the terrestrial Paradise, into the immediate presence of God, without passing through the *gloomy valley of the shadow of death.*

But he kept not his first estate; an evil spirit who had been beforehand in transgression, found his way into Eden, and in the form of a serpent, beguiled Eve with his subtlety. Our common translation says *beguiled*, but the the original Hebrew says more, *דָּשַׁאָנִי*, Gen. iii. 13, that he accomplished his diabolical purpose by flattering her and inflating her with pride. Having filled her with false ideas, and puffed her up with the hopes of being made a goddess, she immediately became inclined to parley with him, and listen to his lying insinuations. She gazed with pleasure upon the tree, she saw, or thought she saw, that it was good for food *למאכל*, and that it was pleasant *תאוה* to the eyes, and to be desired *נחמד* to cause wisdom; and she yielded to the

force of temptation, and afterwards became a tempter in her turn to her husband. “She took of the tree and did eat, and gave to her husband also with her, and he did eat.”—Gen. iii. 6. In this short account we have the world, or creature, in all forms, in the which it is possible it should become an ensnaring object to man. Under the first head, *good for food*, the gratification of the bodily, sensual appetites; under the second, *pleasant to the eyes*, the indulgence of the inclinations and affections of the animal soul; under the third, *a tree to be desired to make one wise*, the gratification of the nobler faculties of the rational soul or spirit. In the New Testament we are thus warned against the snares of the world by an apostle. “Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him. For *ALL* that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but of the world.” John ii. 16, 17. There is no direct allusion to the original temptation in Eden; yet who can help thinking, that the mental eye of the apostle was directed towards it, when he wrote this exhortation. If indeed this were not the case, then it is an undesigned coincidence, and only proves that the *same divine Spirit* guided the pen both of the apostle and historian. We must also remark as a peculiar feature in

the temptation of Eve, (which *only* had its parallel in one other temptation we shall speak of hereafter,) that the devil made his attack in a *personal conversation*, because while man was innocent, he had not, as he has now, access into the inmost recesses of the soul, but was obliged to make his approaches by means of the external senses.

But to resume.—Man having yielded to the temptation of the devil, and broken the commandment of God, immediately fell under the penalty, “In the day thou eatest thereof thou shalt surely die.” Mark these words: *in the day*, that very day thou shalt die. Death was the penalty, death immediately inflicted. But how was this? Adam lived many hundred years afterwards in body.—Death therefore in its primary sense cannot relate to the body, it must here have signified the death of the *soul*. There is only this alternative, (if we believe God performed what he threatened, and executed his determined decree that death should be the immediate wages of sin;) Adam must have died in some sense on the day he sinned, but he did not die in *body*, therefore he died in *soul*. And what is the death of the soul? It is a truth which can scarcely be too much insisted upon, that the Book of Nature is a material transcript of the invisible world. Without the assistance this affords us, we must remain in the dark upon spiritual subjects; for while we

are in the body we can receive no notices but through the medium of the senses, neither can we frame *any idea* which has no likeness in nature. Therefore our allwise and beneficent Lord condescends thus to teach us, and there is perhaps no truth in the spiritual world, but what has its corresponding emblem in the natural. This is particularly the case in the subject before us. In Gen. ii. 7, we find these words: וַיִּפַּח בְּאַפִּיו נֶשְׁמַת חַיִּים, “and he breathed into his nostrils the breath of life.” Now whatever difficulty there may be in the interpretation of this text, one thing is clear, that the act of breathing in the Almighty was what imparted to man a soul of lives; hence the very essence of the soul depends upon the communication of the Spirit of God, according to these words of Job xxxiii. 4, רוּחַ אֱלֹהִים יִנְשְׁמַת שְׂדֵי תַחֲיִי “The Spirit of God made me, and the breath of the Almighty caused me to live, or quickened me.” Therefore the soul is called נֶשְׁמָה, breath, because breathed at first into him by Jehovah Aleim; and supported by continual communication with the divine Spirit. The corresponding natural image points this out, and will help us the better to understand what is meant by the death of the soul. For the נֶפֶשׁ, or animal frame, which is the immediate seat of the animal soul, is preserved in life by continually inhaling the natural air, and its very being depends upon

breathing; hence it is so called from a root, which signifies "to *respire*, take breath, and so to be refreshed or reanimated." So likewise is the *רוח הקדש* *spirit*, supported by the divine Spirit; therefore, by another natural image, Prov. xx. 27, it is called *נר יהוה* *the lamp of Jehovah*, because as it is well known, a *lamp* cannot burn without air, so neither can a soul live without a *constant* supply of the immaterial Spirit. Therefore when Christ communicated the Holy Ghost to his disciples, to signify that he was Jehovah himself, he conferred it by the same act in which it was at first imparted. He *breathed* on them. Now then we are prepared to understand what is meant by the death of the soul, for if its *life* consisted in the constant inspiration of the Holy Spirit, then the *death* of the soul must be the *withdrawing* the same Holy Spirit; as the death of the body is caused by taking away the power of inhaling the natural air. *When thou takest away their breath they die*, is true alike of soul and body.

In losing the life of the soul, man lost the image of God; error and darkness took possession of his understanding, his will became inclined to sin, and his thoughts *were only evil continually*. Death implies an *entire inability* to any kind of action: he became therefore as utterly incapable of turning again to God and resuming his image, as a dead body is of *resuming breath and returning*

to life. And as God is the centre of all perfection, a separation from him involves a total corruption and perversion of all his faculties, and as a consequence, the dissolution of his animal frame—*the wages of sin is death*; death to the soul by a separation from God; death to the body by a separation from the soul. Behold then the wretched state to which man reduced himself by his transgression! Such are we *all*, both Jews and Gentiles by nature, for as has been before proved, we *all died* in Adam; and if we *all died* in Adam, we certainly *all sinned* in Adam, for death is but the consequence of sin; where *death* is, sin must have gone before. Such being the state of Adam, such being the state of every man as his offspring, and the justice of God being *bound* to punish sin, what follows? that he is inevitably, irretrievably, and eternally lost, unless he is saved of *free grace*. But how can he be saved of free grace without making the attributes of God disagree? How can God exert his *mercy* without infringing on his *justice*? Here the wisdom of man is entirely at a loss, for if the attributes of God disagree, he is no longer a God embracing all perfection within himself, which is at once blasphemous and absurd to suppose. But where finite wisdom could see no means of escape, Infinite wisdom devised a rescue. Jehovah, who brings light out of darkness, and order out of chaos, decreed to make

the fall of man, the cause of the most stupendous display of the divine glory; and by introducing the covenant of grace, caused all his attributes to accord in the amazing plan of redemption; and thus though man as a sinner was obnoxious to the justice of God, and under the sentence of eternal death, found out the way to be just, and yet the justifier of sinners. O wonderful, thrice wonderful plan! nor man, nor angel can fathom the riches contained in it! nor man, nor angel, can measure the wisdom which contrived it! Jehovah alone, in whose unfathomable mind the vast idea existed from eternity, —Jehovah alone comprehends its height and breadth, and length and depth. In him its magnitude is hid, but its sacred influence is shed on all who will receive it; like the sun, whose beams enlighten and invigorate, while his source is far removed from the possibility of human investigation. This glorious plan, my brethren, it is the design of these Essays to unfold before you from your own Scriptures, and to shew you that the gospel was promised in words, and exhibited by types, in one connected chain, from the fall of man, and his subsequent expulsion from Paradise, to the coming of the Messiah, and then altogether ceased; as fulfilled in Him, who is the Alpha and Omega, the Beginning and End of the Law and the Prophets.

The state we have described was the state in which Adam

found himself, when his eyes being opened, he knew that he was naked, עירם, stript and despoiled of every thing, left naked and desolate, helpless and unarmed, open to the ravage of every evil spirit and evil thought. See here the genuine effect of the forbidden fruit, the experimental knowledge of good and evil. He confessed his lost condition and his sorrow for his transgression, by putting on the prickly girdle of penitence. The word תאנה, translated fig tree, of which our first parents made aprons, Gen. iii. 7, in the original signifies grief; so the grief tree, “from the roughness of its leaves a kind of natural sackcloth, which they doubtless used to express contrition, whence penitential girdles and sackcloth upon the same occasion descended to their posterity.” Thus despoiled of his innocence, naked and ashamed, he did not dare to stand before a holy God, he knew he had no longer any right to do so, but he took refuge, as the word חבא signifies, not among the trees of the garden, not surely from the vain and foolish idea of hiding himself from the all-searching eye of his Maker; but בתוך עץ הגן Gen. iii. 8, in the midst of the tree of the garden. The singular number being used points out a particular tree as intended, and what so likely as that which might emphatically be called the tree of the garden, being the principal object in Eden, the tree of life,

which, in the last Essay, we remarked, was the constituted emblem of Him who is the *life of the world!* By taking shelter in this tree from the divine wrath, girded with the penitential grief-tree, he renounced that desire of independence which had proved his ruin, declared his helplessness, and called upon Him whom it represented, to interpose in his behalf. The appeal was not in vain; divine mercy did interpose to save him from the destruction he had brought upon himself; but, at the same time, it was necessary he should feel the dreadful consequence of sin. Accordingly, sentence was passed upon the offenders—to man toil and sorrow during life, to woman pain and anguish in childbearing, to both exclusion from Paradise, which was in other words declaring the covenant of works abrogated, and eternal life forfeited. There remained yet one culprit to pass sentence upon, namely, the devil, who as he had deceived under the form of a serpent, received his condemnation, in figurative language, under the same name. His utter destruction was pronounced, under the figure of being *crushed* as a venomous reptile, by the foot of one called *the seed of the woman*, who, in effecting his purpose of destroying his power, was himself to be wounded or bruised in that part which came into contact with his infernal adversary.

Man was now become a *sinner*, a *rebel* against his Maker; of a consequence he was become a slave to his seducer. He was no longer able or worthy to keep the way of the tree of life. As a sinner, he needed *atonement*; as a slave, *redemption*. Behold him then driven out of the Garden of the Lord! But though man had forsaken his God, his God did not forsake him. Though man could no longer keep the way of the tree of life, (the way being perfect obedience, which he could no longer perform) still it was to be kept and preserved *for* man; and through the infinite mercy of Jehovah, the fruit of the tree of life might still be obtained, but upon different conditions, which Adam accepted with thankfulness, and so will every one when once he feels himself as Adam did, a lost undone creature without them, and not before, for it is only the *sick* who will seek out the physician and submit to his prescribed remedies.

The two things which Adam wanted in his fallen state, it has been remarked, were *atonement* and *redemption*. No sooner had man sinned, than both were promised, *in words* and *by symbols*. In *words*, when it was said, *the seed of the woman shall bruise the serpent's head*; by *symbols*, when the divinely constituted emblem of mercy, through the incarnation of one person in Jehovah Aleim, was exhibited over the garden of

Eden, and, in *man's stead*, was to keep the way of the tree of life. Gen. iii. 24.

Here let us pause.—we are upon holy ground. This promise and this exhibition, are the foundation of the law, the subject of the prophets, the fulness of the gospel, in short the whole Bible is but a commentary upon them, the whole Bible was written, more fully to unfold what they foreshewed. The covenant of grace opens with them, they are emblazoned in golden characters at the very head of the charter of mercy. The narrow limits of a single Essay will not permit us to enter into the wide field which now presents itself before us. We will therefore conclude for the present by proposing a few plain questions to the Jews, which if they will candidly consider, they will be the more ready to listen to the evidence which may be *adduced* to prove that the religion of Christ *alone* can give a satisfactory and consistent answer to them.

Why was the *same* divine exhibition made over Eden, in the tabernacle, and in the temple, forming in all, the *principal object*, unless it represented something of *supreme importance*?

Why was it death to any one who dared enter the Holy of Holies, except the High Priest, and to *him*, unless he carried the blood of atonement to sprinkle?

Can the Jews suppose these things were so ordered by God, for no reason? or, if they reject

this idea as impious, can they suppose the reasons were so obscure as to be *unintelligible*? What is this but accusing the Almighty of exacting a blind service from his creatures?—No, your pious forefathers *saw* the *meaning* of the service imposed. *They* looked through the *shadow* to the *reality*, as their writings abundantly testify, but *you*, alas! grasp the shadow, and lose the substance; and no wonder, you have lost the *meaning*, the *spiritual* meaning of your arch type and its accompanying promise; without understanding these, the law becomes a dead letter, and your service a lifeless unmeaning mass of ceremonies.

2

OBSERVATIONS

ON THE

PROPHECIES RELATING TO THE
RESTORATION OF THE JEWS.

(Continued from p. 303.)

ISAIAH was the first of those four who are called the *greater* Prophets. He prophesied in the days of *Uzziah*, *Jotham*, *Ahaz*, and *Hezekiah*, kings of *Judah*, about the year 760 before Christ.

VII.

Isaiah ii. 1. "The word that Isaiah, the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the *last days*, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all

nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us his ways: and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plow shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

Notwithstanding that this prophecy is in ver. 1. expressly said to be concerning *Judah* and *Jerusalem*, yet almost all commentators have applied it to the establishment of the Christian church, which immediately followed the first coming of Christ, and its prevailing over the religion of the heathens. But in fact, those events do by no means answer to this prophetic description. For not to insist upon the time here specified, *the last days*; when was it, since this prophecy was delivered, that any nations of the world were so peaceably inclined, as to "beat their swords into plow-shares and their spears into pruning-hooks?" or that "nation did not lift up sword against nation? nor learn war any more?" On the contrary, has not this latter been the constant practice of all nations? and is it not so

at this present time? This Prophecy is therefore not yet fulfilled; but refers to that time, when the Lord shall restore his people *Israel*, and by taking both them and his whole church under his more immediate protection, and subduing all their enemies, shall cause "mercy and truth to meet together, righteousness and peace to kiss each other, and truth to flourish out of the earth," until the final period of all things.

VIII.

Isa. xi. 10—13. "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the *second time* to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

This prophecy is so express for a *second* restoration of *Israel*, (as appears by the 11th verse) that if there were no

other to be found, I think this alone would be enough to ascertain that event. Neither can it be truly asserted, that Israel has already been recovered a *second time*, or indeed *ever* recovered from *all* the *places* here mentioned. Besides, the words, "in that day," do here plainly signify a time yet future; because they refer to the kingdom of the "branch out of the root of Jesse, mentioned ver. 1. the peaceableness and happiness of which is described in ver. 6—9. by "the wolf's lying down with the lamb, &c." which description, allowing it to be allegorical only, cannot, with any propriety, be applied to any state of Christianity that has ever yet appeared in the world. Neither do I see how, or by what rule of interpretation, "assembling the outcasts of Israel, and gathering together the dispersed of Judah," can be made to signify 'collecting a church among the Gentiles,' as some commentators have supposed.

IX.

Isa. xxvii. 12, 13. "And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered, one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.

The channel of the river here means the *Euphrates*, from which river to the *Nile*, or the river of *Egypt*, the Lord will expel the enemies of his people, and the children of *Israel* shall be gathered one by one. As to the time, it will be when the great trumpet shall be blown; which trumpet I take to be the same with the seventh trumpet, Rev. xi. 15. at the sounding of which; "the kingdoms of this world, are to become the kingdoms of our Lord, and of his Christ."

X.

Isaiah xxx. 18, 19. 26.—"Therefore will the Lord wait that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for Jehovah is a God of judgment; blessed are all they that wait for him. For the people shall dwell in Zion at Jerusalem; thou shalt weep no more; he will be very gracious unto thee, at the voice of thy cry; when he shall hear it, he will answer thee.—Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound."

XI.

Isa. xxxiii. 20. Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down, not one of the stakes thereof shall ever be re-

moved, neither shall any of the cords thereof be broken."

Zion, in these texts, cannot signify (as some would have it) the Christian church; because what is here said of its peaceable state, has never yet come to pass. Neither can these prophecies be applied to *Jerusalem* restored after the *Babylonish* captivity, because of the words "thou shalt weep no more;" and, "not one of the stakes thereof (i. e. of that tabernacle) shall ever be removed."

XII.

Isa. xxv. 10. "And the ransomed of the Lord shall return and come to *Zion* with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

This whole chapter is generally applied to the times of the gospel immediately succeeding the first coming of our Lord. But from the last verse here quoted, and also from the 4th, wherein it is said, "Be strong, fear not; behold, your God will come with vengeance, &c." it appears to me to relate to the restoration of *Israel*, and the times of the Gospel cotemporary with it; when (as it is said in ver. 5.) "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped," i. e. the Jews shall be enabled to discern the true Messiah, and they shall both hearken to, and obey his doctrine.

XIII.

Isaiah xliii. 5, 6. "Fear not, for I am with thee: I will bring thy seed from the east, and gather thee from the west. I will say to the north, Give up, and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth."

XIV.

Isaiah xlix. 14—26. "But *Zion* said, Jehovah hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands, thy walls are continually before me. Thy children shall make haste; thy destroyers, and they that made thee waste, shall go forth of thee. Lift up thine eyes round about and behold, all these gather themselves together and come to thee; as I live, saith the Lord, thou shalt surely clothe thee with them all as with an ornament, and bind them on thee as a bride doth. For thy waste and desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. The children which thou shalt have after thou hast lost the other, shall say again in thine ears, The place is too strait for me; give place to me, that I may dwell. Then shalt

thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? And who hath brought up these? Behold, I was left alone, these, where had they been? * Thus saith the Lord God, Behold, I will lift up my hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet, and thou shalt know that I am THE LORD; for they shall not be ashamed that wait for me.— Shall the prey be taken from the mighty? or the lawful captive delivered? But thus saith the Lord; Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee, with their own flesh, and they shall be drunken with their own blood, as with new wine; and all flesh shall know that I JEHOVAH am thy Saviour and thy Redeemer, the Mighty One of Jacob.”

attention, must (I think) be convinced, that they can relate to nothing else but the future restoration of *Israel*. For they are not applicable either to the return from *Babylon*, or to the Christian church. Not to the former, because they were never so “straitened for want of room,” as is here foretold in verses 19, 20. Nor did “kings and queens ever bow down to them, and lick up the dust of their feet,” ver. 23, but, on the contrary, rather tyrannized over them. Nor can they be applied to the Christian church, because this allegorical *Zion* has, as yet, had none of its “waste and desolate places,” * rendered “too narrow by reason of the inhabitants;” nor can she be said to be a “captive, removing to and fro,” or to be left alone. The first seven verses of this chapter do (I grant) speak of the Christian church, as well as of the *Israelites*, particularly in the 6th verse, “It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of *Israel*; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth, &c.” But the rest of the chapter, or at least from verse 13. to the end, relate evidently to the restoration of the *Israelites* to their own land.

Whoever reads the words of this prophecy with the least

XIV.

Isaiah li. 3. 11. 17. 19. 21

* Or, From whence come these?

* Or, the land of its destruction.

—23. “For the Lord shall comfort Zion; he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody.—Therefore the redeemed of the Lord shall return and come with singing unto Zion, and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away.—Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out.—These two things are come unto thee; who shall be sorry for thee? Desolation, and destruction, and the famine, and the sword: by whom shall I comfort thee?—Therefore hear now this, thou afflicted and drunken, but not with wine. Thus saith thy Lord JEHOVAH, and thy God that pleadeth the cause of his people, Behold, I have taken out of thy hand the cup of trembling, even the dregs of the cup of my fury, thou shalt no more drink it again. But I will put it into the hand of them that afflict thee: which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street to them that went over.”

Chap. lii. 1, 2. “Awake, awake, put on thy strength,

O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee, the uncircumcised, and the unclean. Shake thyself from the dust: arise, and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion,” &c.

This, and chap. lii. of *Isaiah*, have been generally applied to the redemption of the Christian church; and the contents of the chapters which are prefixed, signify as much to us. But whoever considers the passages in these chapters here quoted, will easily perceive that the prophet speaks of the redemption of the literal *Israel* from their captivity, throughout both these chapters. For to this restoration are applicable the following verses.

XVI.

Isa. lii. 7—9. “How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice, with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem.”

That this chapter relates to

the kingdom of Christ is very true. But then it is plainly *that* kingdom which he shall enter upon at his second coming: at which time shall be the restoring of *Israel*. For want of attending to this distinction, Christ's *first* and *second* coming, commentators have often expounded those passages in the prophets, which relate to Christ's *second* coming, of his *first*; in order to which, they have been obliged to depart from the easy and literal sense of the prophecies, and to allegorize the passages in such a manner, as has given great advantage, as well as offence to the adversaries of Christianity. Let us not be afraid, that by allowing those numerous prophecies, which speak of the great happiness and peace of *Jerusalem* or *Zion*, to relate to the second coming of our Lord, we shall any ways hurt the cause of our holy religion, by leaving no predictions of his first coming. For this will be very far from being the case. In this very chapter, we have an instance of the latter, wherein the different condition of Christ at his first and second coming are set in opposition.

Verse 13. "Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high."

Verse 14. "As many were astonished at thee; (his visage was so marred more than any man, and his form more than the sons of men.)"

Verse 15. "So shall he sprinkle many nations, the

kings shall shut their mouths at him; for that which had not been told them shall they see; and that which they had not heard, shall they consider."

Here the 14th verse, which evidently relates to Christ's *first* coming, and his suffering state, is opposed to the 15th, which speaks of what shall happen at his *second* coming; when the kings of the earth shall not dare to open their mouths at him, &c. Neither does the word *sprinkling*, here relate to *baptism*, as has been supposed; but to the cleansing many nations from the filthiness of idolatry, at the time of the restoration of *Israel*, as appears by the parallel to this place, Ezekiel xxxvi. 24, 25. "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you."

The next chapter, the fifty-third of *Isaiah*, relates wholly to the first coming of our Lord, being nothing else from the beginning to the end but a prophecy of the sufferings, he should undergo. But wherever we meet with the kingdom of Christ in the prophecies, represented as a glorious, peaceable, and happy state, let me observe here once for all, that it most certainly relates to the future kingdom, which he shall receive at his second coming. Because a state of *glory*, *peace*,

and happiness, has never yet been the case of that militant state, under which his kingdom has hitherto subsisted.— This distinction may be considered as the *key* to the prophecies of the Old Testament, which chiefly have regard to that state of *purity, peace, and happiness*, which shall prevail in the latter days, under the glorious reign of Christ.

[*To be continued.*]

LITERARY NOTICE.

CODEx CRITICUS of the Hebrew Bible, wherein Van der Hooft's Text is corrected from the Hebrew Manuscripts collated by Kennicott and De Rossi, and from the ancient Versions; being an attempt to form a Standard Text of the Old Testament. To which is prefixed an Essay, on the Nature and Necessity of such an Undertaking. By the Rev. George Hamilton, A. M. Rector of Killermogh: Author of the "Introduction to the Study of the Hebrew Scriptures." Ogle, Duncan, and Co. 7s.

PROCEEDINGS OF THE LONDON SOCIETY.

ANNIVERSARY OF THE

COLCHESTER AND IPSWICH AUXILIARY SOCIETIES.

SERMONS were preached at St. Peter's, Colchester, on Sunday the 5th of August, by the Rev. W. Marsh. The Rev. C. S. Hawtrej preached at the same church on Monday Evening, the 6th inst. in aid of the School Fund, and on Tuesday Evening the 7th, the Rev. C. Simeon preached for the Hebrew Testament Fund.

On Tuesday Morning the Annual Meeting was held at the usual place, the Rector of Bromley in the Chair. Resolutions were moved and seconded by the Rev. Messrs. Simeon, Trash, Marsh, Burgess, Hawtrej, &c. and by T. Benwell, and I. Muslard, Esqrs.— The Collections amounted to nearly the same sum as the preceding year.

On Sunday, the 5th inst. the Rev. C. S. Hawtrej preached at Ipswich, at the Key Church, in the Morning; at St. Clement's, in the Afternoon; and at St. Peter's, in the Evening. On Monday Evening, the Rev. C. Simeon preached for the School Fund; and on Wednesday Evening for the Hebrew Testament Fund.

On Wednesday Morning the Annual Meeting was held at the Shire Hall, the Rev. F. Fonncreau in the Chair. Re-

solutions were moved and seconded by the Rev. Messrs. Griffin, Bull, Nottidge, Simeon, Pemherton, Edge, Hawtrej, &c.

ESTABLISHMENT OF AN

AUXILIARY SOCIETY FOR BEDFORD AND BEDFORDSHIRE.

FROM Ipswich, the Rev. Messrs. Simeon and Hawtrej proceeded to Bedford. On Sunday the 12th inst. two Sermons were preached by Mr. Simeon at St. John's; and two by Mr. Hawtrej at St. Paul's, in that town, in behalf of the cause. A Collection was made at St. John's only, in the Afternoon, which amounted to £5. 10s. 3½d. The two Collections at St. Paul's were, £11. 1s.

On Monday, a Meeting was held at the Town Hall, to form an Auxiliary Society in aid of the Parent Institution. A letter was read from Sir Robert Harry Inglis, Bart. accepting the office of President of the Society, and regretting he could not be present at the Meeting. In his absence, the Rev. Mr. Webster was called to the Chair. The Secretary of the Parent Society having given an account of the object and Proceedings of the Society, Resolutions, establishing an Auxiliary Society for Bedford and

Bedfordshire, and appointing the necessary officers and Committee, were moved and seconded by the Rev Mess. Beachcroft, Grimshaw, Whittingham, Clarkson, Simeon, Hark, Cooper, Matthews, &c. The Rev. T. Grimshaw, and Mr. Clement Dumilow, were appointed Secretaries, and Mr. B. Trapp, Treasurer of the Society. The Meeting was well attended, and the collection made at the doors, amounted to £7. 17s. 10d. On Thursday Evening, Mr. Simeon preached at the Parish church of Potton.

INTERESTING LETTER FROM ———.

The following letter is from a learned and pious professor of Theology abroad, to one of the Vice-Presidents of our Society. The first part of it, contains the Confession of a Jew lately converted to the Christian faith. For obvious reasons we omit names, but the whole letter will be interesting to our readers.

CONFESSION OF FAITH BY ———.

"I AM a sinner; this I have often felt in my life, seldom confessed, and still seldom searched by what means, and how sin was to be atoned. Often, when alone in solitude, I was seized with a deadening melancholy, anguish and disquietude filled my heart, even the purest enjoyments caused me bitter torments and reproaches, there was no endearment satisfactorily soothing and removing my deep grief; for there was no centre to my mind.

"According to the notions of religion I had received in my earliest youth, I believed in an Almighty God, revered his commands, and dreaded his punishments. Him I supplicated in the distress of my mind; before him I frequently sunk on my knees, when alone, and sought for consolation of my sadness and melancholy. These continued prayers, in which I displayed my panting heart before him, gave me by degrees a sort of religiousness, which led me to write down prayers, religious meditations, and so devote myself to God, as a steady hero of virtue. The companions I used then to live with, shared not the same feelings with me; many

of them scoffed at the childish softness and weakness I showed, and titled me soon, The shy devotee. Very few of them esteemed me for this tenderness of mind and susceptibility, as they termed it, and amongst these few were also my parents, who took particular delight in my retirement from the busy crowd. But true sentimental feelings were ere long wiped away, when I entered the University.

"Here cold understanding came in the place of feelings, and egotism, the tremendous tyrant of men, raged also in my breast furiously. Vanity dazzled me with its delusions, I began to reason on religious matters, and to adhere to a sort of Stoicism which fills the heart with a contemptuous haughtiness, disdaining all beside himself. In this intoxication, three years elapsed. At times there returned the anguish and disquietude of my former days, but now it did not spread over my mind, a soft melancholy, nor did it push me to humble prayers, but recognizing now my horrible depravity, I cried loud to God for deliverance, and begged him to send me death, the only remedy, as I fancied, for my unhappy and miserable condition. I seemed to be, as it were, in a wide and dreary desert, forsaken of all human and divine assistance.

"One day this gloom prevailed on my mind more than ever before, all strength and hopes were sunk away, I felt such an entire nakedness of mind, that I shuddered and betook myself to prayer more earnestly than I ever did. This, I am aware was the first glance of the true light; for this moment was also the first of real contrition and humility of mind. Not long time after I proceeded to Vienna, in order to pursue my medical studies. Here I got acquainted with the first real and spiritual Christian I had seen hitherto. I was affected with all that he said; I was penetrated by the highest respect for him. I could not explain to myself what it was that touched me so sensibly in my conversations with him, but I felt myself excited to the most lively ardour. I was musing on all his mysterious (as they appeared to me) declarations and assertions, till one day all on a sudden, whilst I was reflecting on the subject of

our conversations, a flash of light shone through my mind, giving me a glimpse of the mysterious truths of the Gospel. I had an anticipation of the unspeakable mercy in Christ, but neither had I a clear knowledge of it, nor did I know whence it was, and by what means it was to be appropriated to ourselves.

"However, from that very day the Spirit of God was active in my soul, I would read the Scripture; I would go frequently to church; I sought for religious conversations, and made this subject the topic of my letters; my mind was entirely occupied with this grand revelation. But the mercy of God intended to complete the work in my soul.

It was in January 1821, after a disquieted night and many earnest meditations, when I, rising from my couch, was scrutinizing the doctrine of sin, wrath, and atonement; and as it were, by the blowing of a wind, I was carried from the father of sin, Adam, over all the sinful generations to Abraham, and still higher, to Moses, the first great dispensation of God for salvation of fallen mankind, and so on to all the centuries of sin and corruption, till the call of the Gospel, and a divine Redeemer resounded in my ears—there I lifted my eyes and recognized, for the first time, Jesus in his holy life, in his boundless love, his bitter sufferings; I saw him on the cross, a voluntary atonement; I heard his last words, breathing divine love, and, seized with an unconquerable impulse, which could not proceed but from faith, I cried out, "Lo, the Lamb of God, bearing the sins of the world!"

"I do not know how, but in this very moment I believed, and all my former doubts had disappeared; the resurrection of Christ; the effusion of the Holy Ghost; all was clear to me. I got overwhelmed by the power of my feelings, so as to cry out, loudly and repeatedly, I believe! I believe!

"In order that belief may be communicated to us, God has sent his Son. His Son was to represent to us, in a living example, the mercy of God, he was to display in his course of life all requisites of grace for thus drawing men after himself.

"There we find a grand example, how man, fallen from his primitive height, can re-ascend again; we believe that, by the mercy of God, we can re-ascend too, and this our belief can never be attacked by reasoning, for belief is higher than reasoning. Now, I have an inexpressible longing to be received into the communion of the Christian church by the holy baptism, in order that I may be strengthened to a faithful imitation of Jesus Christ, and that his divine promise may be also fulfilled in me: "Whosoever will drink the water which I shall give him, will never thirst again; it will become in him a well of water, springing up unto eternal life."

This, dear Sir, is the confession of faith, laid down by Mr. ———. He had just accomplished his studies in medicine, when he was first roused by the Spirit of God, he retired then from town, and, attaching himself to a family in the country as a tutor, he began to read the Scripture, to meditate on it, and to hold a correspondence with Christian friends. He never in his youth made progress in Hebrew, he never was taught to consider the prophecies, nor even to observe strictly the law. This is the reason why he was not led to the faith by Scriptural knowledge, but only by recognizing his own heart, and apprehending the main principles of Christianity. And, I trust, persuasion will now be more deeply impressed on him, being not merely the fruit of argumentations and demonstration, but of vital experience in his heart.—Already from the first moment of his awakening, he felt a strong desire to study for the ministry. However, aware of the fickleness of our mind, he resolved to pause and to consider. He continued praying for enlightening also in this respect, but his views and his desires did not change. He came to ——— again, and prepared for his journey to ———, the only university of Germany, where the Gospel is taught unmixed with the filth of human wisdom and madness. There is also a society of about thirty students meeting every week for edification. Mr. ——— was always very calm and mostly silent if not addressed. I knew he had no means at all for his journey. Five days before his departure, I asked

him, how much money he had. He answered, 'Two dollars, viz. six shillings. "But," said I, "how can you undertake your journey without any cash?" "Oh," he answered, "I hold fast on the command of the Lord: Do not care for earthly things if you are about to pursue spiritual ones." Baron ———, the standard of all Christian brethren in ———, took him in affection, he advised him warmly to remain in his career as physician, he might do well to the souls too when curing the body, he might not throw away what he, through intense application and diligence, had gathered in seven years. This, uttered with that heavenly mildness and affection which signalized this old servant of God, made some impression on the mind of Mr. ———. The Baron gave him two days for consideration. Upon that Mr. ——— came to me, saying, "The affection with which the Baron pressed on me to leave my purpose is rather causing affliction to me. He seems not to consider, that my purpose is the result of two years mature reflection on the subject, and many a warm prayer." He returned to the Baron, and declared to him, that this being the case, he could not do otherwise. The Baron was satisfied, and warned him only not to trust too much in miracles, nor to hope for them if there was a straight way open to us. This observation to a young man was not unseasonable. However God showed clearly that he approved of his purpose. Three days were scarcely elapsed, when I had been enabled to collect seventy dollars for this Nathanael. I am the more persuaded that this happened by the peculiar leading of Providence, because, two weeks before, attempting a collection for another distressed friend in Christ, I could not even make up half of that sum.— Thus Mr. ——— set out. Sir ——— intends to recommend him to your venerable Society, but whether he will be inclined in future to devote himself to the Missionary line, I cannot say.— Hitherto he replied always, when asked on this head, "I cannot answer neither in the affirmative nor in the negative, for at present I have to do so much with myself, that I cannot yet think of con-

verting others." So sincere he was in every case. Humility and charity were the main virtues that guided him, and an affectionate but not affected softness bore testimony to the spirit working within him.

So far of Mr. ———; but I will seize of the opportunity to lay before you some more observations, and an account of another proselyte, respectable by his piety and rare example of fervency in the cause. Mr. ———, born in Silesia too, was educated there, as all enlightened Jews are, by Christian teachers (properly by Heathen teachers). He never heard any thing respecting the Jewish law, did not even learn Hebrew, but received all, which he had of religious ideas, out of romances and poems. He felt warily, and got therefore in a melancholy train of thoughts, in which he reflected seriously on religious subjects. The result of it was a purified Deism, to which he cleaved. The father had destined him to study, he made rapid progress in the classical school, but being sneered at and disgusted by all on account of his Jewish birth, he could not any longer endure this universal scorn of the schoolboys. Rash and ambitious as he was, he left the classical school (a year before the time where he had been to enter the University), and entered the military career, which as he supposed would procure him higher esteem. His acquirements in mathematics were eminent, he soon advanced in his career to the degree of lieutenant in the corps of Ingenieurs. But during this time the rough and wild military life had worn off his mind all deeper sensations and almost every trace of religious feelings. Such was the state in which he was when a young Christian here in ——— met him one day on the street. He had formerly been with him in the same classical school. He asked him if he still continued to rove in the poetical world, for his friend K. had formerly too indulged in poetical dreams. "Oh, by no means!" replied the other, "I am now quite merry, I ail nothing at all, I was formerly foolishly led into dull poetical fancies, but at present I am a stout soldier, who cares about nothing but pleasure." Here I must, alas! observe, that Mr. ——— had already received

baptism. None is received into the number of *Ingenieur-lieutenants*, except Christians (or Heathens); Mr. ——— had been therefore obliged likewise to get himself baptized, he addressed for that purpose to a minister in the place he was in at that time; the minister, O shame for these ministers who bear the name of Christians, told him, "You are an educated young man, my dear Mr. ———, you need no Christian instruction whatever, we shall manage the matter quickly." So he got baptized, but of course without the least influence on his heart. When Mr. K. heard Mr. ——— speaking in this way, he retired melancholy and sad, but not without inviting the wild young lieutenant. Somelittle time after he came, full of stories about balls, dances, wine, cards, advancements, marriages. K. asked him again cordially, if he knew nothing better than that. "Yes," said the other, "I know what you mean; you mean if I do not believe a life to come. There was a time when I meddled such things, but I assure you they are now quite indifferent to me; whether they are true or not, I do not care," and he immediately continued talking on of his amusements. He retired however, affected at the cordiality and warmth of Mr. K. which induced him to come a third time. Now K. displayed to him somewhat clearer the doctrine of salvation, at least what was to be sought for by poor mankind. ——— grew somewhat more serious, exclaiming, "Ah! what is truth! nothing in the world can he evidently proved!" "No," said K. with an affecting voice, "believe me, dear sir, there is an anchor holding us to all eternity!" This struck poor ———, it was an arrow in his heart which he could not get rid of; he made from this time repeated visits to K. who lent him different religious books. The Bible ——— had first refused, then having taken it home, he brought it back with these words: "I cannot read it, all is so antiquated, I hardly can understand it, and as to Jesus, I have a better image of him in my heart than I find in the Bible. I must change, that is evident to me, my life is wicked and worthless, but my dear friend, not by the Bible, nor by Jesus can anything

be effected, I have a disgust at those old stories. K. lent to ———, on this assertion, at first some high poetical but at the same time moral hooks, he returned them with dissatisfaction, "The poets lie," he would say, "they force themselves into an ecstasy in which they tell us good precepts, but when the intoxication is passed, they are just as wretched as ourselves." Then he received by K., Lavater's Journal. It has been frequently observed, that journals leave a deep impression on the mind of a reader not yet regenerated, for in books of this kind they behold the heart of a struggling Christian as it were unclosed, they are aware that not without a hard conflict the follower of Jesus passes through the world. The effect made by that boon on Mr. ———'s heart was equally producing good. He felt that still more earnest conflicts he ought to fight in *his* breast. Lavater does not point out, in his journal, any other means of getting the better of the enemy of our soul but Jesus Christ. Thus Jesus Christ became also to ——— an awful subject of meditation. "No!" said he, one day, "I like now *Christianity*, but what is the *person* of Jesus Christ to do?" At another time, being advanced still further, he confessed, "I like now to hear of Christ, I feel he alone can satisfy me, but considered as merely a human being, not as God, it is an odd idea to me, that Christ shall be God!" He afterwards read Fenelon, and a hook of the Moravian brethren. These writings, I dare say, accomplished the work of the Holy Ghost in his heart. For when he had perused them, he came to K. touched to the quick, sensible of his great guilt, longing for light, and expressing that he heartily wished he could believe in Christ as God. K. assured him that this very longing was the forerunner of the real belief. And so it was the case. Three days elapsed before K. saw him again, but after this time he returned, holy mirth on his face, tears sparkling in his eyes; "O all is clear to me," did he exclaim, "all is clear to me; Jesus has revealed himself to me! Jesus is truly God! O how merciful is Jesus! I see him before me alway as my crucified Redeemer!" ——— had grown a new man, holy cheer

fulness animated his discourses, peace and softness entered his mind. And how wonderful are the ways of Providence! Four days after this blessed change, — received the order to remove to a distant fortress in Prussia. And what is still more wonderful, — was not, as other awakened persons used to be, desirous to get introduced to other Christian brethren; he expressed always a desire to be alone with his Saviour. This dispensation of Providence was therefore entirely calculated for his good. In that fortress he was for one year, growing continually in holiness and fidelity, when he communicated to me the decided wish to devote himself to the cause of God as Missionary, probably among the heathen, for he did not express his wish positively. I advised him not to act too rashly, he ought to ponder the weighty resolution, for that reason he might continue in his military career yet for a considerable time; but if till then he maintained his purpose, and was not changing his views, he could regard it as the will of the Lord. In this last period the Lord has favoured his fidelity by a still higher blessing. Two young students and an officer have been led by his means to the gospel, and begin to turn seriously to their Lord and Saviour.

This account I am glad to give you in order that your zeal in the cause may not be slackened by those many disappointments you incur. Allow me to subjoin to this certainly highly-encouraging account, some observations on the conversion of Jews as they present themselves to my mind. I have known several Jews in my life, some of whom were really converted, others imagined to be converted, and fell again in private or public apostacy, others again could not find the truth although they searched for it. There I observed universally one great and material want; a sensible persuasion of their own sinfulness. In Germany you will find but few Jews who are strict adherents to the law, most of them are, as you well know, not different from the nominal Christians, neither in regard to life nor in regard to doctrine. Of consequence your Tracts cannot make a more sen-

sible impression with them, nor is a persuasion effected by reasoning arguments applicable. These Jews come under one class with these Christian-Heathens, and you cannot operate on their minds with other reasons than with those that serve against Heathens. I should think therefore that Tracts, or rather little books, ought to be composed for German Jews of such a nature as to convince them more of their guilt and sinfulness, as to point out to them the wants of their heart and to destroy at the same time the foundations of Deism, whilst showing the superior nature of the law of Moses and the Gospel. The German Jews ought to be persuaded first of the divinity of the law of Moses. However, not the understanding of man is questioning, but his *will*. Let him therefore first look into their hearts! Let conversion not be carried to the heart through the head, but let the heart be changed, and co-operate then to the removal of doubts assailing the understanding. This way, I am sure, is unerring. A Jew may be persuaded that Daniel and Isaiah speak of Christ, that Christ is the Son of God; of what use is it if he does not know himself?—How many nominal Christians are there who confess the same, but of what use is it without the heartfelt want of a Saviour? On the contrary, let a man be ever so bad, if he is convinced, really convinced, that his heart is a gulph, he will look out for remedy, and if then Christ is offered to the heart, he cannot refuse him. Arguments and reasonings may be wiped away by those philosophical systems which, at least in Germany, crawl out of the heads by dozens, by the modern way of explaining scripture and by *ill will*; but if the heart has felt divine impressions of the sensations of our guilt awake, no philosophy can suppress them. After such a conversion of heart, we may reasonably try to remove all doubts which continue to trouble and to puzzle our understanding.

I conclude this Report and these observations by mentioning to your Society another remarkable instance of the general stir among the Jews. A Tunese Jew wrote lately from Tunis, to a friend

of mine (Professor Habicht, in Breslau) in Arabic:—"I received lately, dear brother, copies of the Gospel of Jesus Christ, who is to be praised, in Hebrew. I confess to you, my dear friend, what I communicated already to others, since, a considerable time, that I am wholly persuaded that Jesus Christ is the Messiah. The Gospel is a grand book, whose precepts are excellent, and resting on the principles of common sense. I remark that the Gospel is now in the hands of many Jews, for it was never before seen in the sacred tongue. Many Jews are of the same opinion with me respecting the Messiah, and I am of the opinion, that a *great discord will soon arise between these Jews and the Pharisean Jews.*"

This is certainly a most interesting fact. Would to God that a courageous and wise man might appear now in the streets of Tunis and speak as a second Paul, of the heavenly truth!—The statement is the more favourable, because the above mentioned Jew is burser to the Verzier of the Dey of Tunis, and of consequence, a man of some rank.

I conclude these informations in assuring your society, that if I can be servicable in any regard to your important business, I shall gladly be ready. In the mean time I will not cease to pray to the King of Israel, that he soon may gather his flock.

I am, &c.

—, July 20, 1821.

EXTRACT OF A LETTER FROM REV. P. TRESCHOW.

Copenhagen, July 13, 1821.

My dear Brother,

SUPPOSING that my letter from Harnaw has duly arrived, I shall now give you a report of such particulars, with regard to the object of our Society, as have offered themselves to my observation. In all the towns through which I passed in Holstein and Denmark, I found Jewish inhabitants. The Danish government not only protects them, but has adopted several measures tending to their moral and civil improvement. In some places, Jewish children attend

Christian Schools, and are afterwards placed as apprentices with tradesmen.

The grandson of the celebrated Moses Mendelssohn, who lives near — in independent circumstances, devoting his life to the study of Philosophy, went during the last spring to Kiel in Holstein, to pay a visit to friends connected with the university in that place. One of them, Professor —, a young, learned, and truly evangelical divine, brought him to his friend, Mr. — in —, who in a conversation, gave it as his decided opinion, that philosophy would always remain in that wavering state in which it had continued these many centuries, and in which it had shewn itself in our day, until it was founded on the everlasting principles of the Gospel. When the company was gone, Mr. — felt some scruples, whether he had not spoken too freely in the presence of a Jew. But some days thereafter, he received a letter from Professor —, in which he was informed that Mr. — who already had entertained a wish to become a Christian, and would have been baptized in — had he not felt a strong objection to the Catholic religion, dominant in that neighbourhood, had now decided himself to be received among the protestant Christians, that he requested him, —, to give him Christian instruction, that he had begun the work in a successful manner, but that his pupil desired to be baptized by the dean in —, whose words had made a deep impression on his soul. The baptism was actually performed by him, after a conversation with Mr. —, in which he gave the most satisfactory evidence of the soundness of his knowledge, and his sincere conviction of the leading truths of the Gospel, especially the doctrine of atonement by the death of Christ.

When I had arrived at —, where I have been minister for twelve years, and was received by many old friends with the most affecting marks of love and gratitude, I was anxious to renew the acquaintance with the Jewish proselyte, whom I had formerly known there as a worthy member of the Moravian congregation. His name is Rheinold, sixty years old, in full pos-

session of all his faculties, and respected in the whole congregation for the consistency of his Christian character. He has an only Son, whom he has brought up in the fear and admonition of the Lord, and who gives grounded hope to follow the steps of his father. I invited him one morning to breakfast, when I had a conversation with him for several hours. I first requested him to relate to me the way in which he had been brought to the knowledge of the truth as it is in Christ. His plain narrative affected me, not for any striking or extraordinary incident, of which it contained nothing, but because it gave a strong proof of that election of grace whereby even a blind and straying Jew can be brought in the way of salvation, without any other instrumentality than the invisible power of the Spirit, who first convinces of sin, and then leads to the use of the means of grace. He was born in a small town in Poland, and brought up for the study of the Talmud. He married very young, and would have lived pretty comfortably, had the Talmud or any of the rabbins with whom he conversed, administered comfort to his awakened conscience. He felt himself a guilty sinner, and found no where a refuge against the wrath of God which seemed to persecute him from place to place, where he wished to fix himself as a teacher. He went to Holland; his restless mind drove him across the sea to Paramaribo in Surinam, where he staid but a short time, returned to Amsterdam, and wandered through Holland and Germany. Here at last a light from above began to dissipate the darkness which covered his soul. He got acquainted with true Christians, who preached Christ to him, and presented him with a New Testament. Without long delay, he applied for reception into the Christian community at Leipzig; but as he met there with some difficulties, he was by the Moravian brethren recommended to Mr. Jænicke at Berlin. He there found what he so long had been in search of; rest for his sin-sick soul, at the foot of the cross of Jesus. After his baptism, he was far from expecting temporal support from Christians, but made himself immediately an apprentice of a

locksmith, where at first he earned but a scanty livelihood. But his heart rejoiced in the Lord Jesus, who had clothed him in the garment of salvation. Yet he confessed to me, that during the first period after his conversion, he sometimes had been fearfully alarmed, when he involuntarily called to mind the threatenings and curses of the Talmud against apostates. He more than once had been on the brink of despondency, until he turned to the Lord in fervent prayer, that he would give him strength to overcome that heavy temptation. Since that time these self-condemning thoughts had, as it were, vanished away, or lost their power, and he learned more and more to value and to live upon the grace of the new covenant. He has now for many years been master of a tobacco manufactory, and always distinguished himself by industry, faithfulness, and punctuality. I now in my turn gave him a view of the work of God in our day among his brethren according to the flesh, especially of the transactions of our Society, of which he was highly delighted, as hitherto he had received very little information thereof. Yet he appeared to entertain some doubts of the sincerity of such as we considered to be converted. For he knows very well the besetting sins of the Jews, and would caution me not to be too sanguine in my hopes, and to be deceived by fine appearances. But when he found that we had gone through many a severe trial in that respect, and when I had explained to him the measures we employ to avoid imposition, he was cordially rejoiced, and wished our Society abundant blessings. He particularly approved of our resolution, not to give temporal support, but to such converted Jews as were employed by the Society. I proposed to him to co-operate with it, by disseminating New Testaments and tracts among Jews who could come within his reach, and he willingly offered his service. I have no doubt but he will perform it with his usual zeal and punctuality, and that other members of the congregation will associate with him to that effect. I wrote immediately to Altona, for a small parcel to commence with.

When I arrived here on the 8th, at a late hour, I had the unexpected and great pleasure to meet with our excellent friend Dr. Pinkerton, who providentially lodged in the same inn with me. As you will see him in London, I shall leave it with him to inform you of the substance of our conversations, as far as they respected the Jewish cause. As to my transactions here, I must beg leave to reserve them to another letter, which I shall shortly send via Gothenburg, on my way to Norway. I only can mention this, that I have been introduced to such persons as are best calculated to give the most authentic information, among whom I first of all can mention Professor J. M. Müller, that excellent and active Secretary of the Danish Bible Society. By him I shall be furnished with some important documents. And though, by reason of his public character, I dared not to propose to him to become an agent of our Society, I have his promise to become one of my correspondents. Join with me, my dear brother, in thanksgivings to our merciful Lord, who has not only preserved me from any danger, but followed me on all my ways with his assistance and blessings. And pray for me, and recommend me to the prayers of the members of the Committee, that he may farther guide me according to his will, make me faithful in his blessed service, and bring me back to you in safety, to continue in that great work, whose importance I feel stronger from day to day.

I am, yours, &c.

P. TRESCHOW.

To Rev. C. S. Hawtrey.

EXTRACT OF A LETTER FROM THE REV. P. TRESCHOW.

Christiana, July 28, 1821.

My dear Brother,

THE same merciful and protecting hand which had brought me to Denmark, and enabled me in more than one way to employ my time in a useful manner, has now conducted me to the last term of my journey, and strengthened me to bear fatigues, not hitherto

experienced, which attend travelling through Sweden and Norway. But although I have suffered from heat and dust, from want of food and of sleep, and from jogs of bad carriages, my health and my spirits have remained as vigorous as ever; and the kind reception, I here have met with from my dear brother and his family, has abundantly recompensed all the former hardships. Yet do I feel unwilling to return by the same way I came, but intend to go from here by water to Copenhagen; from thence by the steamboat to Kiel, and so forth over Hamburg and Cuxhaven to Harwich; and if the Lord will favour me with fair wind, I hope to be in London in the first week of September.

Since I wrote from Copenhagen, all the informations I have received in that capital and in Sweden, where the Jews are suffered to live only in the four cities of Stockholm, Gothenburg, Norrköping, and Lindköping, have only confirmed the opinion I conceived in Hamburg, of that general tendency now visible among that people toward a great change of their religious state. This appears from the unexpected willingness with which they yielded to the new arrangements which some years ago were introduced by the Danish government. They not only met with no opposition, but were eagerly supported by many respectable Jews. The substance of these new arrangements may be brought under the following heads:—

1. The Jews are called in all the official documents, The professors of the Mosaic religion.

2. They who are born in Denmark, or have received permission to live there, have a right to exercise every legal trade, as well as other Danish subjects; but are also bound to obey the same civil laws without any exception.

3. No matrimony may be instituted contrary to the laws of the country, and no divorce may take place, without the permission of government.

4. No priest or other member of the Mosaic communion may disturb another in his legal trade, or assume any authority over his domestic concerns; and the lesser excommunication is abolished.

5. Every synagogue has its priest, appointed by government, which also appoints the high-priest.

6. In every place where there is a synagogue, there must be a body of representatives or directors, to superintend the concerns of the congregation; and these must be chosen from among the most respectable members.

7. A catechism has been published by a Committee, composed of Jews and Christians. (This catechism is in my possession. It is merely Biblical, and all Talmudical superstition is excluded.)

8. In this catechism the children are instructed by catechists, of which there is one in Copenhagen, and one in every province.

9. When the children have attained to the age of 13 or 14 years, they make a profession of their faith, and are by the catechist solemnly confirmed as members of the Mosaic communion. The confirmation is held annually, and without it no Jew can partake of the privileges of his fellow citizens.

10. According to a request of the representatives of the Jewish congregation in Copenhagen, in the name of a great number of its members, a new synagogue has been built, in which the catechist every Sabbath day preaches a sermon, and reads prayers in the Danish language. Men and women sit here separately, and the interior of this place of worship is remarkably neat, and resembles much the interior of a Moravian chapel. They make use of the Lord's Prayer, and the spirit appears not to be so decidedly deistical as in the New Temple at Hamburg. The name of the catechist is Manheimer, As he is now travelling in Germany, I could not, as I wished, make his personal acquaintance. But Professor Muller described him as a learned, sensible man, and rather favourable to Christianity.

11. The Jewish population in Copenhagen amounts to 5000 souls. In the provinces, the whole number taken together does not amount to more than 1200.

You see, my dear brother, from these regulations, which I have extracted from official documents, that a reformation has taken place among the Jews in Den-

mark, which is not partial, but may be called general. The interference of government in religious matters may indeed appear strange to an Englishman: but I have been assured, that no compulsory measures have been employed; and that government would never have gone so far, had it not been assured of the cordial co-operation of the majority of the more enlightened Jews. As the catechism is merely biblical, it cannot be difficult for a catechist, who believes in Christ, to lead his pupils from the Old Testament to the Gospel, and to shew them how the law and the promises were given by Moses and the prophets, but mercy and truth have appeared in and through Christ.

How very different did I now find Copenhagen, with regard to the state of religion, from what it was when I lived there, twenty or thirty years ago! Then infidelity exercised almost an uncontrolled sway over the church and the university; and he that would raise his voice in defence of truth, was exposed to public contempt and derision. Now the scene has changed. The spirit of the population in general, and of the students in the university in special, is decidedly in favour of the Gospel. Not long ago, a young professor opened his lectures before a crowded auditory; but as he permitted himself some expressions which excited a suspicion as to the purity of his doctrine, his second lecture was only attended by three students. As to the Jewish cause in that city, I think I have left it in good hands. Baron — is a man, who has no greater wish, than to be employed in the service of the Lord. I have recommended to him, to temper his zeal by the utmost discretion; and he has promised it. Moreover, my excellent friend, Professor Muller, will lend him his assistance, and always be ready to promote the interest of our Society: and as I hope to see Copenhagen again on my way home, I shall then, by the grace of God, make some final arrangements.

It was not my intention to stop at Gothenburg, though I had received repeated invitations. But what I had refused to friendship, I was obliged to grant to the claims of exhausted nature. I spent there a Sunday, to the true be-

nefit of soul and body. The Moravian minister, Mr. Starc, has established schools for boys and girls. Among the latter, are three young Jewesses. With the consent of their parents, who live in the city, they read in the school the New Testament, and receive Christian instruction with the other children. With what effect may be inferred from the following fact; One of these Jewish children fell dangerously sick, and was brought home to her parents, to be nursed by her mother. The life of the child was for some time despaired of; but she recovered, and after an absence of some weeks, returned to the school. There she was received by her fellow-

pupils with expressions of the most cordial joy and love, especially by one, with whom she was more intimately connected. Her, she called apart, and said, "Now I will tell you how I have been restored. I recollected what we have read in the New Testament, of the many sick, whom Jesus has restored to health with one word or a touch, and that he is still living, and hears prayers. Now, I thought, I will pray to him, that he will be my physician. So I did; he has heard my prayer; and therefore I now find myself well again."

Your's, &c.

P. TRESCHOW.

To Rev. C. S. Hawtreys.

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